621 also reported that there is one plant emblem which all Inonda members
614 of the Andiriha clan have in common, a feature not found in Sivepe.

In discussing household composition patterns, I shall simplify the picture somewhat, as for the purpose of this study it is irrelevant
592 whether children are natural or adopted, legitimate or not, children of both parents or one and whether clan membership is "primary" or "permissive." All these questions would be highly relevant, of course, if we were dealing with a village such as Hohorita, where many people died during the eruption so that many remarriages and adoptions can
[114] be traced to that cause. One of the strange gaps in Williams' ethnography is that he omits any reference as to household composition; in his notebooks, he records household composition for two villages, Burugata and Wasida, showing that in every case in those villages, a household was made up by a husband, wife and children. In one case of a polygamous family, the man had two houses, one for the family of one of his wives and one for the families of the other two.

592 Informants told me of one rule regarding household composition
606 which is likely to be quite ancient. This is that a man and his wife may not quarrel in the presence of the husband's father (and, needless to say, in the presence of the wife's father). For this reason, the people of Sivepe certainly do not like three-generation households when the middle generation is represented by a married couple. It is normal for a married woman to stay with her parents or her husband's parents while her own husband is away working for wages--as is frequent among younger couples. In that case, the household will have three generations, but the middle generation is represented by a woman only, with the husband only an infrequent guest. When I came to Sivepe, and the village was still only half-built, I found three households in which the middle generation was represented by a husband and wife plus, sometimes, a few others. In all these three cases, a change had occurred before I left: the husband and wife had built themselves one house, leaving another for the old people and perhaps some other adults, not including couples. This rule seems to be regarded as less important in Inonda. (See Table 15.)A

592 My own impression is that the normal household is composed of a nuclear family, as appears from the Sivepe (but not the Inonda)
[594] statistics. Widowers and sometimes also widows live in houses by themselves, even if they have no young children living with them and
●[589] do not like staying with their children after they are married. A widower usually has his meals cooked for him by a daughter or other close relative who brings the food to this house. Though occasionally, two married brothers (or other close relatives) live in the same house, this is likely to be a temporary arrangement. I do not think that useful sociological conclusions can be drawn from comparison between Inonda and Sivepe in respect of household compositions, as there are in Inonda only two households of the type I have shown to be highly untypical and these may well be accounted for by idiosyncratic circumstances.

A [See Cat. 116, p. 220--Analyst]